Mr. Nyland: So, while we are eating we can talk at the same time. You can listen and eat but I cannot talk and eat, so I am the loser. But I want still to say a few things and record it as you noticed, simply because I would like to get it out of my system so that I don't have to repeat it again and again and that there should be no particular misunderstanding about it. What I said this morning about Gurdjieff and the presence within yourself of whatever you have taken from ideas and whatever has responded within yourself and has created a wish to grow and evolve or at least to reach a certain state of freedom even on earth, as if there is a preparation for a life that may be there also, later, after one dies and that you in this particular period have a chance to try and develop it. The accent constantly should be on the aim that you have with your life as it is, whatever it is that it is now, and aside from the fact that you realize that something has to be dome. You have to become clearer and clearer what your life could become. And for that you have to have enough knowledge of yourself so that you can allow yourself to think, because it is idiotic to think of something that is blue sky when there is absolutely no blue. And if you know yourself well enough that you are not going to aim to high to start with, then allow yourself to be whatever it is now, to know that it is there. That, with that kind of knowledge you have a possibility of extrapolating. Seeing into the future. This seeing into the future that has to do with Gurdjieff because under the guidance that you gradually determine yourself, to place yourself under. That is the placement of your own spiritual development and the thoughts that may be there and definately the feelings you have, and whatever there may be intuitively in you, that what can change the separation of your emotional center from your physical so that it can opperate independently of that. But then because of this kind of a development there is a possibility of an emotional evolvement. That what would then become much more sensitive to the different influences from outside and in that sense it grows in the direction of an extra sensory perception, which, when it is as a receiving apparatus emotionally, naturally inclined, when it is free it will

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give you thoughts and information which beforehand you didn't have. The situation with media is always that they happen to be by nature a little bit more free from their physical existence. And it is, of course, quite definite that anyone who works, gradually will become freer and freer in their emotional center, will then, when that starts to function, they can even reach the state where they can become a medium. It is not that that is for everybody. But on the road to becommind really sensitive to things that exist in another kind of a world. On that particular basis one considers the effect of Gurdjieff on one. And if the assumption is quite correct, that life for Gurdjieff continue to exist, he can then become for everyone of us, to the extent that we are open, a guiding force, and that you help yourself to understand it in the proper way, that you place yourself under that sort of a guidance in accordance to whatever you understand of work, and whatever his aim was in his life. Your life gradually has to be tinted with that kind of a coloration. And although it might take a long time, it will have to have a great deal of patience. And it will constantly be thrown off because of associations with other people. There is at the same time a certain stimulus which again and again has to be digested in yourself, and that you find out what is really worth while, that you want to expose yourself, to, and you know that after some time you know that you will get through with certain things that have no more value. And that for you you start and keep on deciding day after day what is right for your growth. That I still wanted to say because of something of a different kind of a world which is with you, and to the extent that you develop you own spiritual level, to that extent you will also learn how to talk, how to receive, and what sort of a language should be used in that kind of communication with a spiritual world. It belongs to some extent to what I said this morning, and this afternoon, the emphasis should be more on your spiritual existence of yourself, much and much more. You simply use your physical being and whatever is now used in dexterity, that all the time there is with it something that is of a different quality. You ~~should~~ reach more and more by being intent, than by combining within yourself as much as you can make unity.

But that in itself will not change over into spirituality, but only gives you the basis on which spirituality can only remain in existence. And the more unified you are the closer you come to forming the real basis for your real spiritual life. So when you think of Gurdjieff, then, think of him as a guide for you, and you must realize that he was not a guide that happened to exist in the past, but at the present time. Now, if you wish, he is, he is here, if you wish. There are a few things regarding your organisation, you might call it, you future work. The time that I will be away you have to work very much on establishing relationships among yourselves. And it has to be much more on the basis of wishing to understand eachother, rather than being critical. You have to learn that when something is wrong and you want to criticize it, that first you have to correct it whatever it is, if that is the responsibility of yourself, and then afterwards you have a right to say something about it to someone else. First take care of your own affairs. Make sure that whatever happened to be disturbed, it may be the ind, it may be a fire or maybe someone else who is stupid, that if you become responsible for the totality of work going on in this building, that is each unit remains responsible for the maintenance for whatever is, you might say wrong. And it is not a question for you to find out who has done wrong, and then durse him. You settle it first that it is right, afterwards you can find out what might have caused it and perhaps then you can help such a person. When things go on, in the way people do, and they do it with the best of intention but without enough enough knowledge it is sometimes far better to let it go and let them find out by experience, find out what should have been done, and if they would have known it, done it. The difficulty is to remain patient about the activities of other people, when you yourself think that you know much better. And really you don't know much better if you start to interfer. But if you allow the other to take whatever they can and whatever they do believe in their honesty in wanting to find out, you can tak, almost a back seat and watch it and see what happens. And only at certain time you can interfer, when you are afraid that someone slse runs into danger. I've mentioned a few times how the

Balanese taught dancing to the little children, when their eightor nine years old, and they have to learn. Let's say they are trained for dancing a particular kind of dance that belong to the village, for which the village is known for being an expert for that kind of a dance. There are other villages that take care of other dances, but these little children of eitht or nine years old, these little tiny tots, beautifully built because they are lovely children, they are there and it is marvelous to see how the teaching takes place. Because those that are a little bit older, know and they are the representative, for instance I remember a little village which was predominang (unclear) of showing the so called luggum dance. Two young girls, say seventeen or eighteen years old would be the teacher. They would be whenever there would be a festivity among the different villages where one or the other would visit eachother, they would become the representatives of this particular dance. But in the evening when they had free time when they would want to train someone else to take their place. The little children of nine or ten years listening to the music, and the music in this case was a simple tomara, nothing but a tom tom, you might say, withe very different sounds, and they were, and I don't know if you have any idea what this kind of Indian orchestra looks like or what it sounds like, but it's most beautiful kind of an experience to see when there is just a couple of lamps, kerosine lamps under a shed of bamboo and leaves on top and the moon outside, and the palm trees and the soft atmosphere of the wind. Lovely climate, there they are being taught. The person who knows stands back of the little child who is going to be taught. There is no touching, there is no indication. They are supposed to know, having seen it more than enough times and having listened to the music as it is being played. They go through the dance movements as well as they can. And they are on their own, and they don't look at someone imitating them. But the person who teaches them is back of them, and constantly backing them up as it were. And whenever the arms, the fingers, the hands are not in the right way, someone in the back touches them and indicates how it is to be, so that they don't lose this idea of simitry, but that everything they do is on their own, and they know that someone is back of them to teach them at the proper time to do it right.

This is the way it is taught. It is not imitation. It is the building up of themselves of something that is there for futher growth and only guide it at the proper time when it is necessary. And when they, you might say, get stuck and need that kind of information, it is not again this direct telling, it is an indirect indieating, almost, you might say, as if the atmosphere created by the dancer who knows is there to guide them, and they, the little children, become sensitive to that kind of an atmosphere and are carried by it until it may be difficult for them and they amay be helped to cross that particular little difficulty. When one sees these things take place in so called primitive people, of people who are to a great extent, or at least were when I was there, unspoiled, who were not as yet affected tocmuch by civilization of movies or a so called western influence. When they settled on this island, kept to their own religions, and thanks to the influence of the (unclear) government at that time, they were allowed to keep it and that missionaries were kept out. That they were able to develop as they were, and the total island, a combination of many villages was happy. That people really lived, that there was an enjoyment among them, and they always had time. But also when work had to be done, they did work. I remember one of there dances I wanted to see, I even took a movie of it at the time because of course I was interested, at the time. And we had to go to some village, which fortunately I had some influence, with someone who was the controller, or very well liked and admired by the Balanese. He happened to be a German, an artist, very sensitive, lovely kind of a person, who afterwards in the Japanese invasion died. But during that time he was living in Bali ~~Bayley~~ for some time. And he gained a confidence of the prople so that whatever they suggested he would do because they trusted him. And it was with him that we went to find out where were the dancers and what we could do. Oh yes, they were out in the rice field, they had to collect all the rice for the day. And we went over there. They said yes they would be glad to do it, but this work had to be done first. The whole family and all the village was picking rice, cutting it, you know rice has to be cut individually with a little knife, it is not cut like that what we do. When it is individually selected and individually put together and made into little bunches and the bunches are carried on a stick. Then after a couple of hours

they got through with this work, and then the whole village, one after the other and back to the village from the rice field and deposited the rice where ever it had to be, and then they were ready. It is a lovely thing to see this kind of a community life, because it was so simple, and this unspoildness, if one remembers and has seen it , you never forget, and it is sometimes such a terrible sad thing to see how we are, and how things are absolutely ridiculous compared to what life aught to be. The difficulty is always that one can not always translate of that what was there and of that what was quite right into the termonology with which we are familiar and we are caught all the time with that what is the surrounding. And the only solution is that for oneself, one finds this simplicity within oneself. That one really come within ones own real world to the simplicity like we call them sometimes 'uneducated' or maybe a little savage, or we say a lower kind of culture. We have to return to the lower kind of conscious. We have to undo all the different things of our manifestations. We have to find out what is really the cornel of our existence. And then to try and live there some way and try to make that appear. But this time in a manifestation that belongs to it. And it belongs to the growing end of ourselves. And growing within establish the contact with that which is essential, that with that kind of information, that kind of an impetutous our manifestations also become correspondking to that what our inner life represents. It is the only solution that is still left. There is no possibility and no way of changing the condition as it is in the outside world, It is running down hill and one sees it and one sees it and there is nothing that can be done, because it has overgrown the possibility, the ability of one or two people banding together and trying to to stop it. It is to much of a current, it is already much to strong. We have been stupid for a very long time. And therefore I say the only way is an individual change an individual development, an individual realization of what man should really be, should be like, perhaps like a child, like a so called unintellectual people who live their religion and who live in their daily life constantly, as if in the presence of whatever they call, they call their God. That is why of course I emphasize so many times ones inner life, and the realization of that, you probably remember

I talked once, about an island of trees, and how each tree being planted close together formed because of the roots each tree had, a certain combination coherency, something that belonged together on which the individual development of the tree could actually take place and as a whole could then could represent something that was of value because of each tree representing something of value. It was a little story I told at the time. But you see in order to illustrate that further what happens to each tree when it wants to fulfill the obligation of belonging to a grove or a bunch of a total quantity of trees together. It depends on how a tree really grows. What is life in a tree. When one says that life is in the magnetit center of man it simply means that that life becomes apparent as a manifestation in a man and/that then whatever we say as his life/is what he represents. It is exactly as in a tree as if from the core, the center, certain things grow to the outside and become a manifestation, and in a tree there is a certain layer which is called cambien which is just below the surface of the bark. This cambien is the depositary of life for that particular tree. The same way as just below the the surface of our skin there is a possibility of something developing, and we call it Kasjyanian, which has a function to fulfill of an emotional kind, and which is, you might say, like a concentric ring. The cambien layer just below the bark of the tree is green. And it forms to the outside the bark, and to the inside it forms the rings of essence. Each ring of essence in a tree, and you want to know the age, and you cut it and you count it, all rings around a center. They are united although the different rings are separated from each other and would indicate different layers of essence. They are the same in the center because it is the one concentric point of all circles. The cambien ring belongs to that. But it is fed from the inside and represents then life, and that is the growing entity of the tree and that now grows out to the bark, the bark to the outside world are the manifestations to man. That what he is fed by are the different layers of his essence. And the closer he comes to the center point of that which is all essence in which the principle of life is represented in man, the closer he comes to the core of his own

existence. If you see this as a picture, that toward that which is center there is more and more the spiritual existence in man. And that essential essence of a man is really the center point of all concentric circles. And that the layers going from the outside toward the indide is is represented as a life force, that what is cambien in man. That is his spiritual body, that is that what is alive in man and what really forms in him the possibility of having that form of life expressed. It is not life in the totality of all being. It is only the representation of man because he happens to be that kind of a tree. Because his personality is still linked up with the form for that which becomes expression of him is his manifestation, it is that what is alive, and we make a mistake by considering the bark only as man. Man inside is all concentric circles. And man's search for himself is never finished until he has reached that which is permanent in him. Now the difficulty is always that the inside is much harder than the bark. And there is also the difficulty that that what is inside is sometimes diseased, it is already sick. It simply means that the cambien ring has not sufficiently grown to the inside and has used all its energy for the formation of a bark. But outside the bark you can recognize the tree,but outside the manifestation of a man you could find out what his essence is. But you have to go through it in order to find out in reality that what you believe a person is is actually what he appears to be. The creation for your own world, is that you take yourself and your manifestations, and you start from there and go inside to check whatever your essence is and that constantly that living in essence and you try to see that your manifestations coorespond to that which you really are or perhaps what you should be. And that you will be strong enough that at times when this essence is a little bit deteriorated and has not been fed enough that then you take the responsibility on yourself of feeding it. And allow not as much evergy to go to the conditions of the bark even if the bark would require it. You have to take from the bark certain manifestations, you have to learn how to live simply. You have to learn how to send energy as you know is now represented in you. Not as yet essential essence because you are not there as yet. That what is you and what it appears to the outside world now has

to grow toward the development of what is essence for yourself. And that you try to live there free from the periphery, free from the manifestations, free from what one now calls subjectivity. Toward the center of yourself is the road to objectivity. From there on you can look outside and be free from the periphery and with this kind of information, this knowledge, this real understanding, of that which is the core of yourself you return. You return to the outside surface and rejuvenate that which is bark. Then that which is bark can remain in existence if you wish, and it also can be taken off. That what is yourself, that what is really the core of you at times doesn't really need the expression as manifestation. And if in that kind of a state you dare to be/not expressing for yourself. Bark may be a very good word because it is the sound of a dog. If you can dare not to speak, not to feel you have to, and to allow yourself to simply to be, so you might say the bark is thrown off the tree and there you are as you are and your are still alive. Group one is made up of people who have a little inkling of what is really required. You see I put it on that kind of a basis because if thay don't have that attitude they effect the others who have, and they don't belong in group 1. Sometimes I make it very strong and people become apprenhensive that do they really belong, and come and ask me do they really belong I always say you must know. And the same applies to those who would like to go to group 1. And one thing, don't go out of curosity. Only go because you want to be fed properly, and then you might say you are entitled to it if your conscious allows it. Now there have been questions about some people, and they would like to go to group 1. My attitude is usually to say yes because they have to find out. At the same time they have to find out only with their conscious. And sometimes it is not developed, and so there will be someone in group 1 who will remain responsible for thee who are in group one. And whenever they ask me I always say ask Ron. When he says yes you can tell him I also say yes. The responsibility remains with Ron all throughout. If he allows, fine, if he says no, he has his reasons. If he allows anyone to go on probation he will say after some time do you think you belong or not. And it is during that period you develop the conscious that when you say yes I wish that then you know you are on the road to commit yourself to work and you will exclude

that as much as you possibly can or under influences inorder to give a chance for work to develop in you, and that your attitude toward the wish to wake up is really quite sincere and honest. This is the way it has to be. Because if there is not that kind of a characteristic in group 1 it becomes diluted. The dilution already thakes place in group 11 when you have to allow new people who are not as yet sufficiently trained or know anything about it. And the maintenance of a level on group 11 will rest on those who really want to work, and want to find out and talk, and formulate and for that reason group 1 members those that are committed they come to group 11 to help establish that kind of a level.. It is not the other way. Group 11 does not establish the level for group 1. Group 1 establishes for group 11 for they for definitereasons want to help group 11 and at the same time test out what they are worth, so that they realize that they belong to group one or not. And that their conscious at the time should tell them when they try to explain things at group 11, that that is the group that perphaps they belong andnot as yet in 1. There should be a shifting based on whatever you call your own conscious that you either belong or you don't. When there is not that kind of a (unclear) in Gurdjieff or work or the realization of your own experience than don't don't fuss. Don't make yourself that you are better than you are. What is the sense, if you belong to group 1 or 11 it has nothing to do with the development of your life as you are. And even if you tell Saint Peters you belong to group 11 he will laugh in your face. What are you as being, that is the point you have to look at for yourself, how are you and what is there that is really alive in you and what do you wish to do for yourself and maybe for others, that is the determining factor. Don't think that group 1 is so different from group 11. You are different in such a group. Because you know that that what you have to do carries with it a responsibility that the maintenance of work in group 11, you all maintain it or you don't maintain it. But in group 1 each person maintains it. This is the great difference and you have to learn it because there will be more and more group 11's. And there will be more and more requirements on your part of helping to maintain groups outside of San Francisco. This is the way it will grow. There

will be little groups here and there, there will be persons here and there those that would want a tape and find out and listen to it. We will make it as flexible regarding that, I said yesterday about transcriptions you can have, read what you want. We will work with you from New York and supply you with everything that we can possibly supply you with. On tape you can take out, provided that you are responsible. You are not as yet responsible, you do not take as yet activities really at heart. I said a few words about that the other day, about the mainteneance of the kitchen, about cleaning, and about the different things that you have to do. And it may be difficult that you are here in San Francisco, that it may not be to easy to get there when you live somewhere else. At the same time you have to arrange it, you have to work together, you have to realize that if you do not do it now you will never do any research in the psychological direction, and you will never know what to do in to presence of other people, new or old, because you don't know yourself and you dont know on what you can rely. So these are the things of a very simple kind that belong to your ordinary life already and which you try to become a man in ordinary life with responsibilities which are prehaps placed on you and for sometimes for which you will volunteer. You must become much more part of eachother. It has to be that kind of a solidarity among all of us. Don't pray for a fire to bring it about, because if it does happen, like in New York it has been brought about something is taking place in you. It is good in that sense. You don't need it for you know there is an example of New York now. Let them have it. It was their particular experience it need not be yours. Thank God you don't have to live through all the experiences of mankind. But at least you can profit by thing that you know are taking place somewhere else, and that will give you a very definite wish to do something about you own life. I'll be back in February or in March. By that time I think you could have grown. I will hope that you will, I will almost be sure that you will. You have to figure out many more things about how to increase attendance. All of you have to come together and talk about it and perhaps do some foolish things in order to find out what is right and what is wrong. No one knows in advance

how certain things are going and you do not know enough about the rest of the world to know how they even are working towards you. Or what there remains available that this name Gurdjieff penetrates gradually into different layers of society. And you will only find out by going out and actually becomming, getting into contact with such possibilities and get hurt a little bit and finding out and being able to judge if that what you come into contact with is worthwhile or not. Trial and error, but you have to have it on the tip of your tongue. You have to carry it on your sleeve, that where you hide this. You can not be foolish, too foolish that you misuse these kind of ideas, so that you are a fool about talking about it in conditions that do not belong at all. You must know who you approach, you must know that for work you must have a reverence and that you are not going to just shout it from the housetops because you feel like it. Common sense and the intellect that you do have, the determinations that you have to make, the selecting at what place, when and how and to what extent you can persist and to what extent you can recommend that what you believe in, that you honestly can say and hope that someone else has enough trust in you that he will take what you believe in and you will say so in such a way that it can become convincing. These are the tings that you have to talk about among yourselves. Aside from groups aside from the possibility of group III, aside from living, learning, reading, traveling, all the things I've mentioned before, all of that is there. Help Ron, I've said that before. You do it, there are already many who are taking loads off their shoulders. One more thing, don't let your profession get hold of you to much. What is a profession for. To give you a little money. It is not to distinguish yourself. If it gives that and some money you can pay that kind of a price. Your life of a spiritual kind is not your profession per se. Your profession belongs to the ordinary manifestations of earth and of course you have to fulfill obligations to that. But don't let it get you. I've said before, try to be loose, so that you can change. There are certain things that you do take on, perhaps maybe temporary, but whatever it is be loose from it, so that any time you could die to that kind of a profession

and let the profession go to hell and you go to heaven, if you wish. Don't think that the end is that which you accomplish on earth. It is lovely and wonderful to have a little money, and maybe two or three cars and friends that come maybe to tea or maybe cocktails, and talk and talk about a hell of a lot of nonsence. You know it. It is so stupid because in that sense you rebel against society also, by accepting it it is a rebellion because you are to weak to say anything its the other side of the scale. You are just as stupid as someone who rebels and doesn't put anything as a substitute in it's place. This way you accept that what is on the other side so wholeheartedly that you fall asleep in it, simply believing that that in that direction heaven is. Heaven is not there. Heaven is in between. Heaven is that which is rebellion and that which is affirmation of you r conservationism. Heaven is in between your mind and your feet. It is that what is emotion to be refined and to listen to that what is your conscious and tb breathe in that which will feed both. That what is really an important part of ones life to see i- how far this emotional entity can function without being effected by either your mind of your physical behavior. This is the first freedom. The second freedom is your soul. And you need freedom of your soul as a concept in order to understand what is freedom for your emotional body. But the work is done in an emotional sense and it is not done as a following of that which is a concept is lodged in your mind and you love it and it is not done by pursuing your profession which are your feet only. Your profession belongs to earth and leave to earth that what is required and don't identify with it. There are many many parts of yourself partly undeveloped which belong to your personality and your task is to reduce the personality to minimum. And to develop the individuality to its maximum. That is your work, that is your work if you want to become conscious in the sense that Gurdjieff meant it. Rules for learning certain things in this joining together, rules that have to be established for the maintenance of this building of a library that has to function in the proper way. Rules that have to be made every once in a while that prevent certain things to go out and lose and be lost without control. Among

that for instance is the Orage Inversion. It has been distributed to a few of you. That is the end of that. No one that has no copy of that will get it anymore. It is finished. The Orage Inversion is in the library, you can read it. It is a good book, I've recommended it many times, it's also a bad book when you start to use it before you know anything about work. If you know something about work you will get confirmation from what Daily King has said, if you don't know enough you start to intret thing of quite a personal nature that he used and we use in the atmosphere we are brought up in the time of Orage which was alright because there was a possibility of correcting them by means of Orage and Gurdjieff when ever he came. At the present time that doesn't exist at all and this desire to have a copy of the Orage Inversion is quite nonsensical. You don't learn anything more than what we talk about, only you learn a little more from the standpoint that someone else says the same thing. So I wanted to say this because incase someone wanted a copy and you are refused we will not make any more copies Xerox or otherwise, it has has had its usefulness and as far as I'm concerned I will stop the the circulation of it. This is the reason at the time that I refused to have it republished even if it was asked of me to re edita it, I didn't want to. That what can exist and that what I try is of course fire fly in some form over which all of us have some control to some extent, and that that gradually will grow into something that would be of use because I think it can be more pure and should be kept more pure, and that will also be available for those who ask. But it is not available for publication, and maybe sometimes you also notice that although you ask you may not receive. There will be a time you can, and at that time you can have it. For the time being I will be the judge of that for it happens to be be something that I write. What happens to it afterwards and what happens to me when I continue to write and change my mind maybe become a little more lenient, ore maybe a little more strict, no one knows. But you must know that that what I said before exoteric knowledge is available for everyone who wishes and who need it. You may have the wish, someone else may be able to about your need and if that is possible you are

lucky. If it is not possible and you have to find out what your own needs are you will have a hell of a time and you run a risk that you spoil yourself prematurely being exposed to certain thing that you cannot understand anyhow and it might then prove to be deliterious for you. Every once in a while work of this kind is like fire. Naturally the sparks have to become flames but you don't want the flames to distroy you. I've said several times work is like salt, to much salt is poison. But if it is salted correctly it will give you the appitite you that what you have to eat and that what it can give you substanence. So it is a rather long lunch this way isn't it. For this afternoon you keep on working, and again work until 3:30, again remain honest about your work. Work as much as you can until the last moment and then you can go. Don't allow yourself all sorts of little things that you would allow yourself in ordinary life. You are under a strict rule indicated by your own consciousness. And you have to know how you are going to spend the time and wheneveryou spend it and you look back a little bit to see if you needn't be ashambed. Honest work required that you do your best and that you are not lazy. And it is only a couple of hours that you have to attend to this. Give it as much as you possible can, for yourself really to know that what you are doing is for yourself and that with that you wish to grow and that with that you hope that you have more insight of what actually should take place with you and that you then put yourself in that place and be worked on so that then and again you are able to digest material for yourself, that really to such an extent you try to lable consciously and that you put yourself sometimes in situations which may make you suffer a little bit. I am never afraid that a person will suffer so much that he will kill himself. You will always protedt yourself more than enough and that your suffering will never be of such lasting effect. So have a good afternoon. Work with pleasure, pleasure yes thats right, sometimes with a smile on your face. Don't be to solemn. I said it this morning that when you think of Gurdjieff that you don't talk, this afternoon this restriction is entirely removed. You can be as open, as open I'd almost say as innocent looking into this world as if everything was new and that you are like a child receiving and you are constantly surprised of the beauty that is in the

outside world. So, good-bye.